

Self Awareness of a leader in Islamic Management: Ideal and Possibility

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Abstract

Goodness and morality are the basic pillars that maintain the structure of every healthy organization or management. In this context, the Qur'an provides the ideal way of conduct, which is that a leader can attain moral perfection by righteous work (*amal salih*) and being of good character namely, *muttaqi* leader. Having a good character ensures that a leader behaves properly towards other members of undertaken organisation and this will keep social order in management. *Din-al-Islam*, explicitly cultivates in every Muslim leader the awareness of accountability and responsibility before Allah which is very crucial for Islamic management. The sphere of awareness builds up sincerity in one's life or a leader because one's acts are actually free of external forces, and merely for Allah's pleasure. He also nourishes a life of virtues such as piety, patience, always seeks repentance, truthfulness, fear, hope and love of Allah, reliance on Allah, thankful praise and so on. In fact, this sensitivity may avoid source of evils or corruptions from all sort of management. The awareness of accountability is one of the elements of Islamic *tarbiyyah* which may form the individual leadership responsibility. This *tarbiyyah* begins for everyone at the age of *baligh* (puberty) when he or she is supposed to shoulder responsibility as prescribed in the *Shari'ah* and bear the consequences of all his or her deeds. If a leader is devoid or unaware of the sense of accountability and responsibility before Allah, he or she actually may get involved in sin and corruption. The beneficent *tarbiyyah* of a sense of accountability and responsibility may nourish a leader's relationship of complete obedience and trust in Allah. More significantly, a leader who understands and realises his responsibilities and is mindful of these will act and behave in a good manner with a firm *Iman* and develop a strong relationship with Allah. This may enable a leader to carry out his acts and commitments in all spheres of management in an orderly way, to seek virtue by all possible means, to behave positively rather than destructively whether privately or publicly, and to correct his mistakes and repent from his sins. If a leader practises this *tarbiyyah*, then the door which leads to corruption in management should stay shut, and the possibility that he or she will commit a bad deed or corruption is very low and rather rare. This concept paper attempts to examine and discuss the ideals of self-awareness and the efforts how self-awareness creates an atmosphere where every individual leadership feels ashamed of his evil deeds, is responsible for his actions to himself and others, and is aware of the punishment in the Hereafter for the sins and corruptions committed. If this attitude is embedded in every individual leader, then a righteous environment in organisation or management will eventually emerge and all sort of management will be efficiently go through.

Introduction

Goodness and morality are the basic pillars that maintain the structure of every healthy organisation. In this context, the Qur'an provides the ideal way of conduct, which is that leader can attain moral perfection by righteous work (*amal salih*) and being of good character namely, *muttaqi* leader. Having a good character ensures that a leader behaves properly towards other members of undertaken organisation and this will keep social order in management. The *hadith* also describes a crucial point about the preservation of the *akhlaq*; it was the foremost purpose of the Prophet Muhammad (pbuh), to send this down to the people. The Prophet said, "I was sent to perfect good character."¹ So the first *da'e* or leader in Islam is the Prophet Muhammad (pbuh) who as a messenger of Allah illuminated a belief in Allah, showed good morality and cultivated a meticulous education as the fundamental basis for the construction of the Muslim community. This, in fact, is the essence of the Qur'anic understanding, that all the Prophets and Messengers of Allah were humans who had been chosen by Allah and given a message which was passed to the people. For example the Qur'an says: "Say (O Muhammad to mankind): 'I am only a man like you. It has been revealed to me that your *Ilah* (God) is One *Ilah* (God: Allah).'"² This Qur'anic verse exemplifies that the chosen Prophets and Messengers were physically and morally no different from others except that they had been given the revelation. This was to enable human beings to take after them. Ja'far Ibn Ab- Talib elucidated this and portrayed the vital importance of faith, values and characteristics in Islamic *dakwah* and management through his famous address to the Negus of Abyssina:

O King! We were in a state of ignorance and immorality, worshipping idols, eating carrion, committing all sorts of iniquity. We honoured no relative and assisted no neighbour. The strong among us exploited the weak. Then Allah sent us a prophet, one of our own people, whose lineage, truthfulness, loyalty, and purity were well known to us. He called us to worship Allah alone and to repudiate all the stones and idols which we and our ancestors used to worship. He commanded us always to tell the truth, to remain true to trust and promise, to assist relatives, to be good neighbours, to abstain from blood and things forbidden, and to avoid fornication, perjury, and false witness. He commanded us not to rob the wealthy or falsely to accuse the married woman. He ordered us to worship Allah alone and never to associate any other thing with him, to hold prayers, to fast, and to pay *zakat*. We believed in him what he brought to us from Allah and followed him in what he enjoined and forbade.³

This address shows that, from the Islamic perspective, dakwah , guidance and management are crucial in order to elevate human beings spiritually and morally so that they are good people as well as good servants of Allah. Islamic dakwah and management is a vehicle to exalt the human intellect and character to the level appropriate to man's position as one created "in the best of moulds."⁴ The role of Islamic dakwah and management is to call people to believe in Allah and help an individual Muslim strengthen his *iman* and surrender to the will of Allah, and to manage and acquire wisdom which can transform him into a good man or leader.⁵

The ideal of self awareness of an Individual for Islamic management

Din-al-Islam, explicitly cultivates in every Muslim the awareness of accountability and responsibility before Allah which is very crucial for Islamic management. In this regard the *hadith* clearly indicates that the prophet (pbuh) said,

Everyone of you is a guardian and everyone of you is responsible for his (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house and she is responsible (for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards).⁶

Generally, this *hadith* underlines the vital message of individual responsibility in Islam. The 'guardian' in the *hadith* implies that a person or a leader is responsible for protecting or taking care of others whom it is his duty to safeguard. By this point, Islam holds the principle that each Muslim is a person or a leader who has to generate mutual responsibility and work interdependently with others in harmony. The existence of goodness and righteousness in management, society and social change can take place only through the sphere of a deep sense of individual or leader responsibility. The individual or leader who is aware of his accountability before Allah Who is present everywhere and Whose knowledge encompasses everything and every action of His creation, will carry out his responsibility on the scale of divine justice. Moreover this sphere of awareness builds up sincerity in one's life because one's acts are actually free of external forces, and merely for Allah's pleasure. He also nourishes a life of

virtues such as piety, patience, always seeks repentance, truthfulness, fear, hope and love of Allah, reliance on Allah, thankful praise and so on.

In fact, this sensitivity may remove evils from all sort of management. Muhammad Asad has made a clear statement in this respect that, “ Every individual Muslim has to regard himself as personally responsible for all happenings around him, and to strive for the establishment of Right and the abolition of Wrong at every time and in every direction.”⁷ From the Islamic perspective, the awareness of accountability is one of the elements of Islamic *tarbiyyah* which may form the individual or leader responsibility. This *tarbiyyah* begins for everyone at the age of *baligh* (puberty) when he or she is supposed to shoulder responsibility as prescribed in the *Shari'ah* and bear the consequences of all his or her deeds.⁸ If he or she is devoid or unaware of the sense of accountability and responsibility before Allah, a leader actually may get involved in sin and crime or corruptions.

Accordingly, there are different categories for these responsibilities. First is the responsibility of a leader to his Creator (Allah), by which he establishes the *'ibadah* and obeys His commandments, and protects his organs from bad deeds. In this connection Allah says, “Verily! The hearing, and the sight, and the heart, of each of those one will be questioned (by Allah).”⁹ A leader is responsible for all his or her actions before Allah on the Day of Judgement. The Qur'anic verses and the *hadith* remind people that, in order to develop and educate their sense of responsibility, they are always being supervised by Allah, and their deeds are being recorded by the Angels. In the Qur'an, Allah says, “Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our messengers (appointed angels in charge

of mankind) are by them, to record.”¹⁰ A Muslim leader may earn rewards for performing good deeds in his daily life and in his actions towards other people;¹¹ however, if he does evil, particularly towards other people, he has to bear the evil consequences of his action before Allah on the Day of Judgement. He who does good deeds will enjoy Paradise and anyone who does bad deeds will burn in the Fire of Hell.

Second is personal responsibility, through which a leader organises his own personal affairs and his needs so that he has to feed his body for life, to sleep for rest, to cloth his body properly and so on. This signifies that a leader must take care of all his needs and instincts properly in accordance with the *Shari'ah* (stay within the permissible and keep away from what Allah has forbidden) and not to suppress them, for example, for the purpose of asceticism. So a leader is responsible “to live life with full zest and vigour.”¹²

Thirdly, every individual or a leader is responsible towards his family, and members of organisation and for promoting a good social system. He is responsible for developing good communication with other people such as his organization members, his neighbours, poor people, orphans and so on, and should treat them with very considerate kindness, and even make them members of the family. A leader should create something useful and beneficial to his fellows by helping, advising, counselling and reminding them according to the Islamic code of ethics. In fact all these actions which make a contribution to the well-being of other members of organisation will be accounted before Allah in the Day of Judgement. In family affairs, Islam teaches every individual Muslim to be responsible towards children, parents and other relatives.

Fourthly, the leaders of the state or organization are responsible for the affairs of their people before Allah. The leader and the law should be able to function on the basis of justice for everyone and the basic requirements of people should be provided. This sphere of mutual responsibility may generate a harmonious interaction, a feeling of social solidarity, love and help, and an obligation to respect the rules and laws in society. Eventually, this will develop and maintain an atmosphere of peace and prosperity, maintain the supremacy of goodness and justice, and guarantee the protection of the lawful rights of all members of organization or society.

In this context, Sayyid Qutb says,

Thus Islam legislates for mutual responsibility in society in all shapes and forms...So Islam lays down a complete liberty for the individual, within limits which will not injure him and will not damage society on his behalf. It safeguards the rights of society and at the same time specifies its responsibilities on the other side of the balance. Thus it enables life to progress on a level and even path and to attain the highest ends which can be served by the individual and by society alike.¹³

To sum up, the beneficent *tarbiyyah* of a sense of accountability and responsibility may nourish a Muslim's relationship of complete obedience and trust in Allah. More significantly, a leader who understands and realises his responsibilities and is mindful of these will act and behave in a good manner with a firm *iman* and develop a strong relationship with Allah. This may enable a Muslim leader to carry out his acts and commitments in all spheres of life in an orderly way, to seek virtue by all possible means, to behave positively rather than destructively

whether privately or publicly, and to correct his mistakes and repent from his sins. The awareness of responsibility encourages every act of man or leader to come out successfully on the Day of Judgement.

The possibility of building self awareness in a Muslim leader

1. Building a Sense of Discrimination Between Good and Evil and the Obligation to Enjoin the former and Prevent the latter

Qur'anic verses clearly state a sense of discrimination between right and wrong or good and evil which is inspired by Allah in man. Allah says, "Then He showed him what is wrong for him and what is right for him."¹⁴ Thus, a Muslim leader should be able to recognise and distinguish between what is good and bad for him on the basis of his freewill. Moreover, it is necessary to develop these further, particularly to achieve the perfection of *akhlaq* and gain the pleasure of Allah. The Qur'anic verse declares that he who purifies himself with goodness will achieve a successful life, and the reverse of that could happen if he chooses to corrupt himself. In this connection Allah says,

Indeed he succeeds who purifies his ownself (i.e obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism or by doing every kind of evil wicked deeds).¹⁵

This typical Qur'anic context obviously teaches every Muslim or leader to grasp and adopt the nature of good and reject evil in his life on the basis of his freedom along with Islamic teaching.

Syed Qutb has commented on these verses that,

Man is just as capable of recognising the good as he is of recognising the evil in everything he encounters, and he is equally capable of directing himself one way or the other. This dual ability is deeply engrained within him. All external factors like Divine messages only serve to awaken his potential and help it take its chosen way. In other words, these factors do not create this potential, which is innate; they only help it to develop.¹⁶

This shows that a Muslim leader has to strive for the achievement of purification and perfection otherwise, he will remain in corruption. Therefore, through internal effort and external guidance a Muslim leader may achieve success and happiness in this world and the next. Nevertheless, the Qur'an often points out that a Muslim leader should not adopt good and reject evil on the basis of his own standard of judgement because he would probably be mistaken. Sometimes, based on his own standard of judgement, he feels some things are good for him but not others, and vice versa. In this regard Allah says, "...and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know."¹⁷ Thus, the correct way for the desire for good and dislike of evil must be on the basis of *iman*, the guidance of the *Shari'ah* and the right decision of intellect, which may be useful to him and others.

It is important to note here the way to realise the sensitivity to good and evil. Every Muslim leader is responsible for promoting good qualities (*Amr Ma'ruf*) and curbing any

incentive which may expose himself and others to evil (*Nahi Munkar*). On *Amr Ma^cruf* Jamaal al-Din M. Zarabozo has noted that, “It is a word that implies every act of obedience to Allah and every act that takes one closer to Allah, whether it be obligatory or recommended.”¹⁸ The word *Munkar* is the opposite of *Ma^cruf* and means “everything that is rejected or objectionable from a *Shari^cah* or rational point of view.”¹⁹ The Qur’an clearly explains the duty of every Muslim or Muslim leader to invite people to do all that is good and right, and to forbid all that is evil. Allah says, “Let there arise out of you a group of people inviting to all that is good (Islam), enjoining *Al-Ma^cruf* (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.”²⁰ In this regard also, the Prophet (pbuh) said, “Enjoining every kind of *Al-Ma^cruf* (i.e., Islamic monotheism and all that Islam orders one to do) is a *Sadaqah*.”²¹ The quoted Qur’anic verses and the *hadith* demand every Muslim leader to devise and establish ways and means which may help people discern between good and evil, and perhaps remind them of the right path which leads them to achieve success.

According to Abdul Qadir ^cAudah, “Enjoining of good means that people should be induced to act upon the *Shari^cah* injunctions by their words as well as deeds. Prevention of evil means that people should be asked and induced to give up all such acts which are forbidden under the *Shari^cah*.”²² This duty is one of the foundations of *Din-al-Islam* and the purpose of the Prophet’s being sent to their people. Therefore, every Muslim leader should be concerned with actions which ensure the benefits and the welfare of his fellows in society, and avoid negative acts such as injustice, oppression, distress etc. which are against the interests of people.²³ Despite this duty, the Prophetic tradition indicates the proportion of what is required to eradicate *Munkar*. The Prophet (pbuh) said:

Who amongst you sees something abominable should modify it with his hand; and if he does not have the strength to do it, then he should do it with his tongue; and if he does not have the strength to do it, (even) then he should (abhor it) with his heart, and that is the weakest of faith.²⁴

This *hadith* implies that every Muslim leader is obliged to keep himself, his family and organization or society away from any sort of corruption and evil. He who has power enough to repel evil must do so, if he is unable to do so he should try to sweep it out in accordance with any possible means such as by words, writing and intellect. The sense of the *hadith* makes it clear to us that every Muslim leader has to bear this duty in accordance with his capability. Although in fact, it is not easy to promote and establish good virtues and to remove evil. Historically, the Prophets never found this duty easy and they were faced with physical and mental hardship, trials and problems with their people. The Qur'anic verse makes this point clearly,

Or think you that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, 'When (will come) the Help of Allah? Yes! Certainly, the Help of Allah is near!'²⁵

Therefore, Islam gives high marks *muflihin* (plural, meaning those who are successful) to those who struggle for this purpose. Obviously, any Muslim who wishes to perform this duty should do good deeds and follow the *Shari'ah*. The Qur'an lays emphasis on the point, "They believe in Allah and the Last Day; they enjoin *Al-Ma'ruf* and forbid *Al-Munkar*; and they hasten

in (all) good works; they are among the righteous.”²⁶ Otherwise, Allah condemns them, as stated in the Qur’anic verse. Allah says, “Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to All«h) on the people and you forget (to practice it) yourselves...”²⁷ This helps us to grasp the idea that there is a great authority for the promotion of good which starts from oneself to others such as family, relatives and society. Moreover, the meaning of this verse also indicates that every Muslim leader is supposed to establish good deeds within himself and then invite others to perform them. Meanwhile, in the context of community, the leaders of the state have great authority and responsibility to eradicate evil from society and promote good instead, and take care of their people’s welfare.²⁸ For example, to propagate Islamic teaching, enact the laws, and enforce them in society in order to forbid evil among the people.

Hence this sphere of *tarbiyyah*, may develop goodness, righteousness and truth in every aspect of man life, and reform the bad habits in organization or society which lead to many sins and crimes. “Only thus we can efface and eradicate evil and impiety and create an atmosphere conducive to betterment and piety.”²⁹

2. The awareness of encouragement and commandment of Justice

Allah has created and designed His creation including the universe and its nature, and human beings in balanced proportions.³⁰ If there is any deviation from this balance, the whole system of creatures may collapse or function badly. Therefore, human beings must preserve this balance since they are dealing with others. In this regard, every Muslim leader is ordered to be concerned with the importance of justice throughout his life, and this must be the basis of all his relationships with others. According to Abdulrahman Abdulkadir Kurdi,

A Muslim must fulfil the ideal of justice without considering any relationship or social rank; by doing so he accepts the heavy mission to be a witness of God. This duty is more than an honorable task designed for the Muslim; it is an obligatory order for which the believer will be accountable in the hereafter.³¹

The Arabic term for justice, which is *‘Adl*, refers to “rating a thing as equal to a thing of another kind so as to make it like the latter.”³² A common definition of *‘Adl* is putting a thing in its proper rank. Other synonyms of *‘Adl* are *qist*, *wasat*, *mizan* and so on where their expression in the Qur’anic verse describes what human activities are supposed to be. Whichever of these words are used in the Qur’anic verses, they indicate that Allah is very concerned about this attribute, and encourages people to preserve it in their life. We have to say that the establishment of justice encompasses all spheres of life and runs through the entire community alongside the process of law and judgement. In other words, everyone should exercise justice throughout his life “as a sign of Islam in Muslims’ behaviour to distinguish them from other people.”³³ According to S.M Haider, “Justice is regarded as a virtue in an Islamic social setting. There is usually a natural urge to perform acts of justice, as there is for acts of benevolence...”³⁴ In the comprehensive sense of a Muslim’s life and his social relations, the ideal type of justice which he should practice is far beyond a reciprocal concept such as returning bad for bad as well as good for good. This means that Islam encourages and educates a Muslim or Muslim leader to act justly to everyone, even to those who create hatred and who are at enmity with him. In this regard Allah says: “O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and enmity of others make you avoid justice. Be just: that is nearer to piety; and fear

Allah. Verily, Allah is Well-Acquainted with what you do.”³⁵ Apart from this a Muslim also is educated and required to show justice parallel with the attribute of compassion. Allah says,

Verily, Allah enjoins *Al-ʿAdl* (i.e. justice and worshipping none but Allāh Alone – Islamic Monotheism) and *Al-Ihsan* (i.e. to be patient in performing your duties to Allah, totally for Allah’s sake and in accordance with the *Sunnah* of the Prophet [pbuh] in perfect manner)³⁶

The above verse orders all Muslims to act justly and compassionately, which implies that they have to do good to others with full consciousness of the presence of Allah. These attributes may restore the balance of social order. In a more comprehensive sense, justice is a religious duty that should be performed by every Muslim or Muslim leader in such a way that every act of his will should conform with the will of Allah. This means that he should follow the commandments of Allah and abhor what is forbidden to him by Allah. In other words, a leader must practice justice on the basis of Divine Justice and not by measuring justice in his own favour. This is because Divine Justice is, “...designed for all time and potentially capable of application to all men. In principle, the Law laid down by the Divine Legislator is an ideal and perfect system.”³⁷ However, man’s or leader’s scale of justice often creates problems because everyone may assert whatever he considers to be just and right to be implemented in society. Islam, however has laid down the justice which is inseparable from belief in Allah. The fact is that all justice is a function of this belief, and all injustice emerges from the corruption of this belief.³⁸ The Qur’anic verses often employ the corruption of *iman* such as *shirk* (associating partners with Allah in worship), *Nifaq* (Hypocrisy in belief or Hypocrisy in actions) and *Kufr* (disbelief in Allāh) with social disorder, imbalance and disunity. The emergence of imbalance or

disorder on the basis of *Shirk*, *Nifaq* and *Kufr* leading to *zalimin* (in plural form) is translated as injustice such as arrogance, oppression, division and so on.

In contrast, a leader who adopts a system of ideal justice will carry out his duties and responsibilities for the cause of Allah without discrimination even against himself, his parents and relatives. This is because Divine Justice always demands that a Muslim should maintain justice in all situations. The Qur'an lays emphasis on standing up firmly for justice. Allah says, "O you believe! Stand out firmly for justice, as witnesses to Allah..."³⁹ The Qur'an also warns that someone who commits injustice and oppresses others will face severe punishment from Allah. Allah says: "The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment."⁴⁰ Hence, the encouragement and commandment of *Adl* through the Qur'anic verses and the *Sunnah* may educate a Muslim leader to practise it in all spheres of his life and social contexts.

3. The Awareness of desire for wealth

The crucial *tarbiyyah* guards against selfishness, greed and rebellion which lead to crimes such as theft, robbery, corruption and hypocrisy. Islam often encourages, and warns the Muslim or Muslim leader about his dealings with wealth and property. For example the Qur'an says, "Woe to every slanderer and backbiter. Who has gathered wealth and counted it. He thinks that his wealth will make him last forever!"⁴¹ Sayyid Qutb has commented that, "It is the scene of the vile, mean one who is given wealth and uses it to tyrannise over others – until even he cannot bear himself. He thinks that wealth is the supreme value in life...He feels that since he possesses wealth, he controls other people's destiny..."⁴² This means that Muslim or Muslim leader has to

aware about the rivalry in the gathering of wealth which sometimes leads him to take pride in it and dominate over others. In fact, the search for wealth is permissible in Islam as long as its sources are lawful and not against the injunction of the *Shari'ah*. Obviously, the desire for possession and love of wealth is in the nature of man because he uses it through out his life to spend on such things as food, clothing, housing, family and to acquire things. Without wealth and the fulfilment of these needs, he is actually unable to secure and enjoy his life properly. According to Sayyid Qutb, "...Islam looks at man as forming a unity whose spiritual desires cannot be separated from his bodily appetites and whose moral needs cannot be divorced from his material needs."⁴³ Muslim or Muslim leader also by nature has a great desire to increase and keep his wealth as much as possible. The Qur'anic verse and the *hadith* give a clear indication regarding this matter. For example in the Qur'an, Allah says, " And you love wealth with much love."⁴⁴ And in the *hadith*, the Prophet said: " If there were a valley of gold for the son of Adam, he would long for another one, and his mouth will not be filled but with dust, and Allah returns to him who repents."⁴⁵ In another *hadith* the Prophet (pbuh) said, "The son of Adam (i.e., man) grows old and so also two (desires) grow with him, i.e., his love for wealth and (a wish for) a long life."⁴⁶ This means that Muslim or Muslim leader is never satisfied with his wealth and yields to worldly temptations; the phenomenon of love for wealth is very apparent in previous and present times.

The habitual love for wealth often accompanied by pride and misery, and gaining wealth, possibly through unlawful sources, may eventually lead to rebellion and oppression. On this Afzalur Rahman has noted that, "The desire to get more wealth and power in order to enjoy the pleasures of life, no matter what the consequences, makes people forget the rights of others, so they often commit injustices and wrongs to gain worldly resources."⁴⁷ Moreover the love of

wealth also may lead him into bad moral habits such as greed and miserliness. M. Saghir Hassan Ma'sumi has explained that, "Love of wealth is, thus, obtained in both cases, the only difference lies in the fact that the love of collecting and obtaining (wealth) is greed and the love of keeping (wealth) is miserliness."⁴⁸ Furthermore, the effort to gain and keep wealth and property in every possible way may lead to pride and arrogance as portrayed by the Qur'an the Story of Qarun. In accordance with this nature of man, Islam promotes the way of *tarbiyyah* in order for him to be aware of such behaviour. The most vital warning is about the temptation of wealth and property, and its deceitful enjoyment. Allah says, "Your wealth and your children are only a trial...",⁴⁹ In another verse "...and let not your eyes overlook them, desiring the pomp and glitter of the life of the world..."⁵⁰ This signifies that every Muslim or Muslim leader essentially needs to be aware that he must earn and expend wealth legally, and not be greedy. Thus, he who gains and spends his wealth in virtuous deeds, a great ample reward awaits him in the Hereafter, whereas he who is miserly will be dragged to the Hell Fire.

The other crucial *tarbiyyah* for individual Muslims is the encouragement of generosity and sincerity for the sake of Allah in the gaining and spending of wealth throughout his life. Moreover Islam condemns the attributes of extravagance and miserliness, and praises the attribute of moderation in keeping and spending wealth. Another occasions, many verses of the Qur'an and the *hadith* frequently refer to death, in order to remind us that the possession of wealth is not the main object of our existence in the present world.⁵¹ Fear of death may also encourage a Muslim or Muslim leader to be generous and always seek lawful sources of wealth. Indeed wealth and property will not be of benefit to anyone in the life after death, and cannot be carried away by the dead, except the reward from his *Zakah* and *Sadaqah*. Allah says, "And spend (in charity) of that with which We have provided you before death comes to one of you..."

⁵² Islam also teaches a Muslim or Muslim leader to deal with the desires of wealth and describes it as a trial to see whether he obtains and manipulates it in obedience to Allah's commandment.⁵³ Through this test, the poor or the rich may come to realise and recognise their capacity to gain and spend wealth as regulated in the *Shari'ah*. These spheres of *tarbiyyah* perhaps affect a Muslim's conduct towards the desires of wealth; and decrease or remove the love of wealth from his heart and ensure his generosity and willingness to spend his wealth for the sake of Allah. Muslim or Muslim leader may recognise that his wealth is a gift and trust from Allah and that he should not be arrogant with it. Allah will repay whatever he spends from his wealth for the sake of Allah with great reward and great increase.⁵⁴

As far as the other aspect of *tarbiyyah* is concerned, the spiritual and material forces of life must achieve equilibrium. If Muslim or Muslim leader strives and aims to secure his material possessions completely, he will in the end face self-destruction and fail to develop the beneficence of *akhlaq*. Abd al-Rahman Azzam has noted,

The present-day domination of materialism threatens the defeat of the spiritual forces of intelligence, manly virtue, faithfulness, chivalry, piety, mercy, and contentment. And if these qualities are defeated, then ignorance, faithlessness, treachery, selfishness, deception, and cruelty will take their place, nourishing the sources of disturbance in the world order.⁵⁵

Once materialistic tendencies have come to dominate human life, they will replace the spiritual life. Finally, he will no longer be interested in the instructions of religion which are concerned with spiritual life. The teaching of Islam through the *Shari'ah* instructions sets the scales of justice, weighing physical and spiritual needs. The *Shari'ah* comprises clear and noble

principles governing human conduct which are an inseparable part of belief, thereby safeguarding man against the whims of evil deeds. Islam tells its followers to enjoy worldly pleasure in accordance with divine guidance. Therefore in Islam there are injunctions with regard to human acts which set certain boundaries which need to be observed. The *Shari'ah* speaks out strongly against any sort of transgression, disturbance and tyranny in the process of gaining wealth.

4. The Awareness of Using Speech

Before Islam forbids the crimes of defamation and slandering, it lays emphasis on the ethics of speech. Obviously, the ability to speak and converse with others is a great gift of Allah to human beings, which makes them superior to other creatures. In the Qur'an Allah says: "He taught him (man) eloquent speech."⁵⁶ Islam is very concerned about this and gives special attention to speech and the ways and rules of communication. Speech should not be useless, senseless, or harmful because making wrong statements or defamation may give rise to disputation and the destruction of friendship among members of society. The Prophet (pbuh) said, " ...Falsehood leads to *Al-Fujur* (i.e., wickedness, evil-doing, etc.), and *Al-Fujur* leads to the (Hell) Fire, and a man keeps on telling lies till he is written as liar before Allah."⁵⁷ The outcome of such enmity can lead to war between people. Therefore, in Islamic teaching, slandering a person is one of the crimes in Islamic law which can be punished.⁵⁸ Backbiting is also severely forbidden.⁵⁹ To stop someone committing this sin, Islam shows the ways to talk with goodness and truth. The order from Allah is, " O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth."⁶⁰ In this connection, the Prophet (pbuh) said, "Who believes in Allah and the Last Day should talk about what is good or keep quiet."⁶¹ He

also said, “The tale-bearer shall not enter Paradise.”⁶² Another *hadith* indicates that he who uses his tongue properly is considered a very good Muslim. In this *hadith*, someone asked the Prophet, “whose Islam is the best (i.e., who is a very good Muslim?)” He replied, ‘One who avoids harming the Muslims with his tongue and hands.’⁶³ According to this *hadith*, Islam teaches every Muslim or Muslim leader to practise virtue for a peaceful life, particularly to protect the honour of his fellows. Also Islam teaches a Muslim or Muslim leader to avoid unnecessary arguments with the people of the Scripture (Jews and Christians) except in a good manner. In this regard Allah says, “And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better...”⁶⁴ Therefore, in order to encourage the use of good words the Prophet (pbuh) said, “A good, pleasant, friendly word is a *Sadaqah*.”⁶⁵ It is necessary for a Muslim or Muslim leader to control his tongue to prevent such things as slander, backbiting, scolding, lying, abuse, joking, indecent words, unnecessary words, cursing and so on which may be harmful to others.

5. The Awareness of the Footsteps of *Shaitan*

There are several Qur’anic verses, and the *hadith* of the Prophet (pbuh) which frequently remind a Muslim or Muslim leader that *shaitan* is his enemy.⁶⁶ He should keep away from the footsteps of Satan because he always commands a Muslim or Muslim leader to avoid the guidance of Allah and commit evil deeds. In this regard Allah says: “O you who believe! Follow not the footsteps of *shaitan* (Satan). And whosoever follows the footsteps of *shaitan* (Satan), then, verily he commands *al-Fahsha* [i.e. to commit indecency], and *al-Munkar* (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)...”⁶⁷ The Qur’anic verse also makes a Muslim or Muslim leader realise that *shaitan* will assault every Muslim from every

side to commit evil deeds.⁶⁸ The Prophet (pbuh) said, “Satan circulates in a human being as blood circulates in his body, and I was afraid that Satan might put an evil thought (or something) in your hearts.”⁶⁹ For example, *Shaitan* inspires the fear of poverty in the heart of Muslims to impede his *iman* and sincere trust in Allah, even destroying his reliance in Him. This fear eventually leads a Muslim or Muslim leader to seek to improve his material life from unlawful sources such as *riba*, robbery, corruption etc. The Qur’an and the *hadith* frequently remind a Muslim to seek refuge with Allah from *shaitan* by saying, “*A^c-dhu billahi minash-Shaitan ar-rajim*” (I seek refuge with Allah from Satan, the outcast) in life affairs, pay sincere gratitude to Allah, remember Him and keep away from developing bad habits. The leader who maintains these good acts within the strong *iman* and by the help of Allah is enabled to defeat the temptations of *Shaitan*.

Conclusion

Islam provides its followers with methods to resist the ways, which lead to sin, crime and corruption. This is because *Din-al-Islam* and morality are inseparable. Islam is very concerned with firm *iman* in Allah, Who Sees him at all times and all places. The certainty of *iman* and the seeking of Allah’s pleasure are the objectives of a man’s life, and hence he will always be ready to behave in a moral fashion. The sphere of this beneficial *tarbiyyah* may cleanse Muslim or Muslim leader inwardly and let him become aware of a sense of accountability and responsibility before Allah and His laws so that he may avoid all sorts of sins and crimes. Furthermore, if a Muslim or Muslim leader practises this *tarbiyyah*, then the door which leads to corruption should stay shut, and the possibility that he will commit a crime is very low and rather rare.

The foregoing discussions indicate the clear point that the Islamic *tarbiyyah* through self

awareness in individual leadership, which operates before Muslim or Muslim leader hold any duty and responsibility in management, is crucially important. This sphere of *tarbiyyah* leads the spiritual domain of the Muslim or Muslim leader on the right path of Divine guidance. Therefore, in this way *tarbiyyah* creates an atmosphere where every individual Muslim or leader feels ashamed of his evil deeds, is responsible for his actions to himself and others, and is aware of the punishment in the Hereafter for the sins and crimes committed. If this attitude is embedded in every individual or leader, then a righteous environment in organisation or society will eventually emerge and all sort of management will be efficiently go through.

End notes

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- ³ Muhammad Husayn Haykal, *The Life of Muhammad*, translated by Ismail Raji al-Faruqi, (Indianapolis, 1993), p. 99
- ⁴ The Qur'an 95 : 4
- ⁵ J.M Halstead, " To what extent is the call for separate Muslim voluntary aided schools in the UK justifiable?" in *Muslim Education Quarterly*, Vol. 3, No.2, Winter 1986, p.16
- ⁶ Recorded by Bukhari, *Sahih*, translated by Muhammad Muhsin Khan, vol. 7, no. 5188, (Riyadh, 1997), pp. 81 – 82
- ⁷ Muhammad Asad, " The Spirit of Islam" in Khurshid Ahmad (ed.), *Islam: Its Meaning and Message*, (Leicester, 1992), p. 54
- ⁸ The Qur'an 24 : 58 – 59
- ⁹ The Qur'an 17 : 36
- ¹⁰ The Qur'an 43 : 80
- ¹¹ The Qur'an 17 : 7, 41 : 46, 45 : 15
- ¹² *ibid*, p. 340
- ¹³ Sayyid Qutb, *Social Justice in Islam*, translated by John B. Hardie, 1953, (Kuala Lumpur, Rev. ed. 2000), p. 92
- ¹⁴ The Qur'an 91 : 8
- ¹⁵ The Qur'an 91 : 9 – 10
- ¹⁶ Sayyid Qutb, *In the Shade of the Qur'an*, vol. 30, translated by M. Adil Salahi and A. A. Shamis, (New Delhi, 1998), p. 187
- ¹⁷ The Qur'an 2 : 216
- ¹⁸ Jamaal al-Din M.Zarabozo, *Commentary on the Forty Hadith of Al-Nawawi*, vol. 3, (Boulder, 1999), p.1199
- ¹⁹ *ibid*, p. 1198
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- ²¹ Recorded by Bukhari, *Sahih*, Muhammad Muhsin Khan, vol. 8, no. 6021, 6022, (Riyadh, 1997), p. 40
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- ²³ Mohd Taqi Amini, *Time Changes and Islamic Law*, translated by Ghulam Ahmed Khan, (Delhi, 1988), pp. 74 – 75
- ²⁴ Recorded by Muslim, *Sahih*, translated by Abdul Hamid Siddiqi, vol. 1A, no. 49, (Lahore, 1990), p. 39
- ²⁵ The Qur'an 2 : 214
- ²⁶ The Qur'an 3 : 114
- ²⁷ The Qur'an 2 : 44
- ²⁸ Abdul Qadir 'Audah, *Islamic System of Justice*, translated by S. M. Hasnain, (New Delhi, 1994), p. 10
- ²⁹ *ibid*, p. 10
- ³⁰ The Qur'an 54 : 49
- ³¹ Abdulrahman Abdulkadir Kurdi, *The Islamic State*, (London, 1984), pp. 48 – 49
- ³² Edward William Lane, *Arabic~English Lexicon*, vol. 2, (Cambridge, 1984), p. 1973
- ³³ Abdulrahman Abdulkadir Kurdi, *The Islamic State*, (London, 1984), p. 49
- ³⁴ S. M. Haider, "The Concept of Justice in Islamic Perspective" in his *Shar'ah and Legal Profession*, (Lahore, 1985), p. 197
- ³⁵ The Qur'an 5 : 8
- ³⁶ The Qur'an 16 : 90
- ³⁷ Majid Khadduri, *The Islamic Conception of Justice*, (London, 1984), p. 3
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- ³⁹ The Qur'an 4 : 135
- ⁴⁰ The Qur'an 42 : 42
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- ⁴³ Sayyid Qutb, *Social Justice in Islam*, translated by John B. Hardie, 1953, (Kuala Lumpur, Rev. ed. 2000), p. 45
- ⁴⁴ The Qur'an 89 : 20
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- ⁴⁷ Afzalur Rahman, *Readings in Political Philosophy*, (London, 1987), p. 178
- ⁴⁸ M. Saghir Hassan Ma'sumi, *Imam Razi's Ilm Al-Akhlaq*, (Islamabad, 1985), p. 203
- ⁴⁹ The Qur'an 64 : 15
- ⁵⁰ The Qur'an 18 : 28, 20 :131
- ⁵¹ The Qur'an 3 : 14
- ⁵² The Qur'an 63 : 10
- ⁵³ The Qur'an 3 : 185, see also: 8 : 28
- ⁵⁴ The Qur'an 2 : 274, see also: 3 : 92
- ⁵⁵ Abd al-Rahman Azzam, *The Eternal Message of Muhammad*, translated by Caesar E. Farah, (Cambridge, 1993), p. 250
- ⁵⁶ The Qur'an 55 : 4
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- ⁵⁸ The Qur'an 24 : 4 – 6, 23, see also: the *Hadith* recorded by Bukhari, *Sahih*, translated by Muhammad Muhsin Khan, vol. 8, no. 5976, (Riyadh, 1997), p. 21
- ⁵⁹ The Qur'an 49 : 12
- ⁶⁰ The Qur'an 33 : 70
- ⁶¹ Recorded by Bukhari, *Sahih*, translated by Muhammad Muhsin Khan, vol. 8, no. 6136, (Riyadh, 1997)
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- ⁶³ ibid, vol. 1A, no. 40, p. 35
- ⁶⁴ The Qur'an 29 : 46
- ⁶⁵ Recorded by Bukhari, *Sahih*, translated by Muhammad Muhsin Khan, vol. 8, no. 6023, (Riyadh, 1997), p. 40,
- ⁶⁶ The Qur'an 2 : 36, 168, 208, 4 : 92, 6 : 142, 7 : 22, 24, 20 : 117, 28 : 15, 35 : 6, 36 : 60, 43 : 62
- ⁶⁷ The Qur'an 24 : 21
- ⁶⁸ The Qur'an 17 : 7, 4 : 117 – 119
- ⁶⁹ Recorded by Bukhari, *Sahih*, translated by Muhammad Muhsin Khan, vol. 4, no. 3281, (Riyadh, 1997), p. 306